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Nomenclature of astrologer: A judicious review at par with Samhitas

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Abstract

The nomenclature of Astrologer and his qualities are well illustrated with various Fundamental Astrology Texts. The research in question is whether an Astrologer can meet all the standards and countenances covered in the Astrological Chronicles. Currently, Astrology has been categorized as occult science and it attracts bitter criticism among the Public and Medias; challenging scientific substantiation. Astrology exists as a proto-science comprising of numerous events with experiential in nature. The Astrologers are elucidated as soothsayers and their services are widely disregarded with its substance and accuracy. Confronting acrimonious criticism from a large group of rational scientists; it has been progressively grown towards finest and elitist 'Vedic Astrology' and its linear service providers in the world amplified with a network of a hundreds of Vedic scholars, Astrologers, Priests and Instigators all over the world. Meanwhile, it is believed that the average longevity of Astrologer is insufficient to cover up the comprehensive knowledge of Jyothisastra as substantiated in *Horas* and *Samhitas*. Uplifting Astrologers from the present parsimonious backdrop of academic support, integrated research and rational challenges are needs to be reviewed in terms of apparent credibility. Forecasting the future incidents and investigating its preponderance of possibilities remains substantial as query that can never be answered by any other perceptible sciences than astrology. This research examines the possibility of validation of empirical knowledge of the Astrologer at par with the versifications designated in the Magnum Opus and benchmarking his prerequisites while rendering public service impeccably. Measuring standards of practical knowledge and scholastic capacity of archetype Astrologer is unhealthy practice in view of systematic complexities. The community of Astrologers has passed through several generations and their findings on human affairs and their heuristic knowledge perspective remain un-updated. The best compatible resolution rest with learned Astrologer is the augmentation of maximum scholastic capacity to acquire hypothetical objectives with more accuracy so as to safeguard the utmost satisfaction of the clientele in terms of Universal Welfare.

Keywords: Astrological chronicles, daivajna, learned, jyothisastra, horas, samhitas, benchmarking, regulatory agency, archetype, magnum opus, classical texts, clientele, universal

1. Introduction

Astrology has been practicing since 2000 B.C. It is called "Jyotish", which means the knowledge or science of light fastened with Vedas, *Maitreyee Upanishad* and *Yajnavalkya Smriti* wherein Astrologer prevails as adherent part of the civilized polity. वेद चक्षुःक्लिदेदं स्मृतं ज्योतिषम्¹ (वेदैः सः समुत्भूत वेदचक्षुःसनातनं). The Eighteen *Jyothisastra Pravarthakas* comprises of *Surya*, *Pitamaha*, *Vyasa*, *Vasishtha*, *Atri*, *Parashara*, *Kashyapa*, *Narda*, *Garga*, *Mareechi Manu*, *Angeerasa*, *Lomasa*, *Paulisa*, *Chyavana*, *Yavana*, *Bhrugu* and *Shounaka* are considered as pioneers Astrologers who developed this science to enlighten the principles of dharma and purushartha. Sages Parashara and Varahamihira described the quality of *Daivajna* in *Horashashtra* and *Brihatsamhita*. Due to narrated complexities of his basic qualifications, the inherent Astro-consultation method is adversely affected. Now the stream is apparently expanded on *Medical*, *Business*, *Career*, *Electional*, *Judicial*, *Financial*, *Meteorological*, *Psychological*, *Naadi*, *Gemology*, *Vasthu*, *Stock Market Astrology* and the *Momentary*,

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¹Dr. Muralidhar Chathurvedi, Sidhant Shiromani, Sampurnanand Skt.Vidyalaya, (1981) Keshav Mudralaya, Varanasi, Ver-2, pp.13.

Thamboola, and Ashtamangala Devaprashna in a consecrated manner. The Modern Astrologers use computerized horoscope avoiding manual *Ganita*. The technological stringencies of program inputs, a large number of horoscopic discrepancies affect prediction of results. Result accuracy of linear *Daivajna*s being questioned by modern rationalists in terms of empirical evidence and conviction. Consequent to analysis syndrome, the retention of typical character of Astrologer becomes a challenge in the absence of sufficient research and development. The Indian Astrology is the combination of creative social science that has gone through four phases such as *Vedic, Puranic, Tantric* and Modern. Research calls for constant exploration to unify the appropriate nomenclature of the Learned, maintaining the ruling of the classical texts in modern context. To generalize the futuristic perspective calls on the new generation to imbibe the minimum academic criterion by benchmarking skill of Astrologer to ensure unblemished service.

2. Synonyms of the Joutishika

The spiritual foundations of traditional Astrologer never change whereas a uniformed paradigm shift with modern psychology will bestow his clear synonyms matching with mainstream texts. The expansive designations of *Daivajna* opens unique subsidiary of Astrology on all-encompassing human life commencing from pre-birth to post-death. Specific categorization by name conciliates the symbolic connections between the astral bodies, verbal associations, stretched analogies, idiosyncratic extensions and mythological symbolism having verbatim meaning of the Joutishika in a composite nature such as ज्योतिषः, दैवज्ञः, नक्षत्रदर्शकः, गणकः, ज्योतिषिकः, हिण्डिकः, मौहूर्तः, सांत्सरः, विप्रश्निकः, ज्ञानिन्, कर्तान्तिकः, कालज्ञः, कालतंत्रकवि, क्षणद, ग्राहचरितविद्, दिव्यदृशः, दैवचिंतकः, दैवलेखकः, दैवविद्, नक्षत्रपाठकः, नक्षत्रसूचकः, नक्षत्रोपजीविनः नाडीतर्ङ्गः, नाक्षत्रः, निमित्तविद्, भूसूचकः, प्रश्नवादिन्, भोजकः, मौहूर्तिकः, मुहूर्तकोविद्, वराजीविनः, वर्षकोशः, वैनाशिकः, शास्त्रतत्वज्ञः, शिवादेशकः, सांत्सरिकः, क्रौष्टिकि, गणक, ऋक्षविडंबिनः, पिंडलः, वर्षनक्षत्रसूचकः, लग्नकालः, आयुर्योगः These Sanskrit based synonyms represent stratified scholarliness and explicit qualities that are entrusted by the pioneers of Astrology. In a worldly situation, unique inquiry about the Astrological synonyms and providing analytical proof and validity is void. अप्रत्यक्षणि शास्त्राणि विवादस्तेषु केवलम् । प्रत्यक्षं ज्योतिषं शास्त्रं चन्द्राकौ यत्रसाक्षिणौ ।²

3. Ancient Sanskrit nomenclature of astrologer

The Classic Text *Amarakosha* enlist eight vocabularies commonly refers to an Astrologer as *sām̐vatsara, jyotiṣika, daivajña, gaṇaka, mauhūr̥tika, mauhūr̥ta, jñāni, and kārtāntika*³. These synonyms were used in 5th Century B.C literally reveals the connectivity with the Astrologer and human society. *Samvatsara* is the ancient concept of the person who processes the calendars for understanding the observational astronomy and applied mathematics to know the position of the planets. *Jyotishika* was one who practice Astrology which pertains to light, stars and planets or one who deal the matters pertaining to the stars. The ancient text *Yukti-Kalapa-Taru* describes *Jyotiṛvida* who knows body parts, keeps *kula-dharmas* of kings and political affairs. *Ganaka* literally meant expertise mathematicians who caste

the horoscope and *nakshatra-vidya* as narrated in *Manu-Smṛuti*. The *Mouhūrtikas* are equivalent to *daiva-chintkas* or thinkers of auspicious time and hora (hour) in line with division of day (*svakala*) as applicable to mankind and deities. It has similarities with the name of *Viprashnaka*, who gives appropriate decisions on future and fortune. *Jñāni* factually means *Trikalajna* who sees past, present and future using his *trikalajna siddhi* and *tantric sadhna*. *Kārtāntika* is the one who knows longevity calculations so as to plan the human life accordingly safeguarding the forthcoming planetary effects. *Daivajña* is the literal translation of gods (*devas*), goddess connected with the manifestation of stars and planets in Astrology. They know the lines and dislikes of the all-seeing gods in *vedic* sense (*nirmala-chakshu*), connected with each planet as manifested in the traditional texts. *Daiva-lekhaka* is another name for an astrologer who caste horoscope as the birth chart, writing *yantras*, who can able to communicate the will of the deities to people during *yagyas* linked with *kalavidahana-sastra* under *Vedanga Jyotisham*.

4. Role of astrologer

The existing major allegation before inquisitorial coherent group is about the confidence factor and the scientific verification of Astrology. The personal freedom stipulates the Learned to make optional remedies and not to prescribe under Indian system. Western Astrologers never suggests divine remedies to a human problem by appeasing the planets or deities. Under this context, correlating Astrology with western theories and paradigms is not feasible under opponent aspects. Vedic Astrologer conducts *Ashtamangala Deva Prashna* and suggests consecrated remedies for the welfare of the society as a whole. He became the part of *Brahma-Yajna* which recommends the seven states of thoughts covering Perception (इंद्रियगोचरं), Appreciation (अभिगोचरं), Imagination (भावना), Conception (धारणा), Reasoning (विवेचनं), Inference (अनुमानं) and Judgment (विधि). He maintains the seven state of mind avoiding personal sensations like ignorance, conciliation, perplexity, direct and indirect knowledge, grief, and over-enthusiasm. He propitiates the seven deities such as glory, auspiciousness, eloquence, expressiveness, memory, scholarliness, haste and speed and patience for getting accuracy; safeguarding jerk towards unidirectional way. Astrologers should defend the valued science and its knowledge and is creatively converted into different contexts favoring magnanimous public service. The ultimate objective is observance of moral laws of Astrology and propagation of its intellectualcharity all around. [धर्म एव परदेवं धर्मैव महद्भनं धर्मस्सर्वत्र विजयी भवतु श्रेयसेनृणाम्]⁴. *Jyotish-dharma* is considered as divine supreme, the greatest wealth which triumphs everywhere and leads to eternal salvation of the mankind.

5. Definitions of astrologer in samhitas

India is dedicated to different *Jyotish* transcripts of Vedic culture and heritage which are available in disintegrated form that contain detailed description and characteristics of the Learned. Out of which the *Varahamihira* had given a comprehensive interpretation of pious rituals of Astrological culture. Western Astrologer is intrinsically different as against behavioral pattern of *Indianism*. They are not bothered about the holistic nature connected with high esteem of the Indian

² <https://google.com/site/hinduvicharah/0-1-pramanani-bases/0>

³ Science Of Light, Vol.2 Paperback – September 29, 2012

⁴ Sree Narayana Guru, Works on Moral Value and tagged Dharma, Sree Narayana Guru on May 13, 2014.

cultural tributary. According to Cambridge dictionary meaning, an Astrologer is someone who studies astrology and uses it to tell people how they believe and affect their life. In a broad sense, the Astrologer is a learned person who studies the locations of celestial bodies and their influence on the course of natural earthy occurrences of human affairs. The distinguished features of the Learned should be of noble birth and of courteous manifestation; subservient, straight forward and industrious; of proportional limbs; sturdy and of corporal physique; free from handicaps; be of innate body nature of good physique and of high and reverberating speech. He should be of fair, vigorous, charitable, magnanimous and of attentive and tenacious, must possess a knowledge of time, place and causation; are of submissive and free from apprehension; devoid of dishonesties; learned of expiatory rituals; of sterility, of occult magic and of ablutions; a worshipper of deities with fasting, remarkable genius and capable of solving any difficulties with divine interference; along with comprehensive knowledge in Astronomy, Natural Astrology and Horoscopy.

दैवज्ञ लक्षणः - तत्रसांवत्सरोऽभिजातः प्रियदर्शनो विनीतवेषः सत्यवाक् अनसूयकः समः सुसंहितोपचितगात्रसन्धिः अविकलश्चारु कर-चरण नख-नयन चिबुक दशन श्रवणललाटभ्रूत्तमांगो वपुष्मान् गंभीरौदात्तघोषः । प्रायः शरीर आकारानुवर्तिनो हि गुणाश्च दोषाश्च भवन्ति । तत्रगुणाः शुचिः दक्षः प्रगल्भो वाम्नी प्रतिभानवान् देशकालवित् सात्विको न परिषत्भीरुः सहाध्यायिभिः अनभिभवनीयाः कुशलोऽव्यसनी शान्तिक पौष्टिकाभिचार स्नानविद्याभिज्ञो विबुधार्चन ब्रतोपवासनिरतः स्वतन्त्राश्चर्योत्पादि तज्ञानप्रभावः पृष्ठाभिधार्यन्यत्र दैवात्ययाद् ग्रहगणितहोरासंहिता ग्रन्थार्थवेत्ता । तत्रग्रहगणिते पौलीश रोमक वासिष्ठसौर पैतामहेषु पंचस्वतेषु सिद्धान्तेषु युगवर्षायन ऋतुमासपक्षा होरात्रयामुहूर्त नाडीविणाडी प्राणवृत्ति नृत्यवयवाद्यस्य कालस्य क्षेत्रस्य च वेता । चतुर्णां च मासानां सौरसावन नक्षत्र चान्द्राणाम् अधिमासकावमसंभवस्य च कारणाभिज्ञः । षष्ट्यब्द युगवर्ष मासदिनहोरा अधिपतीनां प्रतिपत्ति विच्छेदवित् । सौरादीनां च मानानां सदृशासदृश योग्यायोग्यत्व प्रतिपादनपटुः । सिद्धान्तभेदेऽपि अयननिवृत्तौ प्रत्यक्षं सममण्डल लेखासम्प्रयोगाभ्युदितशाकानां च छायाजलयन्त्र दृग्गणितसाध्येन प्रतिपादनकुशलः सूर्यादीनां च ग्रहाणां शीघ्रमन्दयाम्यौत्तर नीचोच्चगति कारणाभिज्ञः । सूर्यचन्द्रमसोश्च ग्रहणे-ग्रहणादि मोक्षकालदिकप्रमाण स्थितिविमर्दं वर्णदेशानां अनागत ग्रहसमागम युद्धानामादेश । प्रत्येकग्रह भ्रमणयोजन कक्ष्याप्रमाण प्रतिविषययोजन परिच्छेदकुशलो भूभ्रमण भ्रमण संस्थानाद्यक्षावलंबका हव्यासचरदलकाल राशुदयच्छाया नाडीकरण प्रभृतिषु क्षेत्रकालकरणेष्वभिज्ञः । नानाचोद्य प्रश्नभेदोपलब्धिजनित वाक्सारो निकष सन्तापाभिनिवेशैः विशुद्ध कनकस्यैवाधिकतर अमलीकृतस्य शास्त्रस्य वक्ता तन्त्रज्ञो भवति । न प्रतिबद्धं गमयति वक्ति न च प्रश्नमेकमपि पृष्टः । निगदति न च शिष्येभ्यः स कथं शास्त्रार्थविज्ञेयः । ग्रन्थोऽन्यथा अनयधार्थः करणं यश्चान्यथा करोत्यबुधः । स पितामहमुपगम्य स्तौति नरो वैशिकानार्याम् । तंत्रे सुपरिज्ञाते लग्ने छायाम्बुयन्त्रसंविदिते । होरार्थे च सुरुदे नादेष्टुभारती वंध्या ॥⁵

Varahamihira (499-587BCE) endorsed the elemental quality of *Daivajna* having insightful knowledge of *Paulish, Romaka, Vasishtha, Surya and Pitamaha Siddhaantas, Yuga, Varsha, Ayana, Ritu, Masa, Paksha, Ahoratra* (a solar day), *Yaama, Muhurta, Nadis, Vinadis, Praana, Truti* and parts of *Truti* and the other divisions of time and space. He should possess the authentic knowledge about the causes of *Solar, Savana, Sidereal* and *Lunar Months* and intercalary lunation and days; beginning and end of *Shashtyabda* (a cycles of 60 years), *yuga* (5 years), *Varsha, Masa, Dina, Hora* and of their lords. He should know the features of solar movements, and must be

capable of propounding the suitability of auspicious time for particular purposes; divisions of time of *Man, Devas, Pitris, Sun, Moon and of Brahma*. The calculation methods covered in the five astronomical Works (*Panchasiddhaantas*) shall be used to suggest different results and locating the meticulous position of the planets and two types of *Ayanas* and altitude. The *Jyouthishika* must know the reason for the correction required for the conversion to heliocentric into geocentric longitude and vice versa, and time of planetary progression and regression. He should have the knowledge of Solar and Lunar Eclipse and the locality of first and last vicinity; the magnitude, duration of eclipse, reflected colour of the eclipsed lunar disc and planetary conjunctions. *Daivajna* should know the length of *yojanas* (5 miles) of the daily motion of each planet in its orbit. He must know the Earth's revolution and its rotation, the latitude of the particular place and its complement, the nature of the hour cycle; the charadala-kaala (6 hours) and the rising of the zodiac signs. He should be acquainted with calculation of time by measuring the shadow and to convert longitude into right ascension and longitude. Capacity to meet objections and questions in clear distinct language proficiency to explain the science with transparency is considering as good quality. The prediction of one who knows Astronomy well, can calculate exact Ascendant with the help of shadow, water and astronomical instruments and who is well-versed in horoscopy will never fail. A Microcomputer helps a lot for minute calculation except prediction part.

Features suggested by Saint *Vishnugupta*: A fly along with the speed of the wind may be a challenge to a layman to cross the ocean to reach the next shore whereas exemplary knowledge power is required to swim across the ocean of *Jyotisastra* for a *Non-Rishi*.

उक्तं आचार्य विष्णुगुप्तेन : अप्यर्णवस्य पुरुषः प्रतरन् कदाचिद् आसादयेदनिलवेगवशेन पारम् । नात्वस्य कालपुरुषाख्य महार्णवस्य गच्छेल कदाचिदनृषिर्मनसापि पारम् । होराशास्त्रेऽपि राशि होराद्रेष्काण नवांशक द्वादशभाग त्रिंशद्भाग बलाबलपरिग्रहो ग्रहाणां दिक्स्थानकाल चेष्टाभिः अनेकप्रकार बलनिर्धारणं प्रकृति धातुद्रव्य जातिचेष्टादि परिग्रहो निषेक जन्मकाल विस्माम्न प्रत्ययादेश सद्योमरण आयुर्दाय दशाअन्तर्दशा अष्टकवर्ग राजयोग चन्द्रयोग द्विग्रहादि योगाणां नाभसादीनां च योगानां फलान्याश्राय भावावलोकन नियार्णगत्यनूकानि तत्कालिकप्रश्न शुभाशुभ निमित्तानि विवाहादीनां च कर्मणां करणम् । यात्रायां च तिथि दिवस करण नक्षत्रमुहूर्त विलनयोग देहस्पन्दन स्वप्न विजय स्नानग्रह यज्ञगण यागानि लिंग हस्त्यश्चैंगित सेनाप्रवादचेष्टादि ग्रहषाड्गुण्यौपाय मंगलामंगल शकुन सैन्यनिवेश भूमयोऽग्निवर्णामन्त्रिचर दूताटविकानां यथाकालं प्रयोगाः परदुर्गलंभोपायश्चेत्युक्तं च आचार्यैः । जगतिप्रसारितमिव आलिखितमिव मतौ निषिक्तमिव हृदये । शास्त्रं यस्य सभगणं नादेशानिष्फलाः तस्य । संहितापारागश्च दैवचिन्तको भवति । दिनकरादीनां ग्रहाणां चारातेषु च तेषां प्रकृति-विकृति प्रमाण वर्णकिरणद्युति संस्थानास्तमयोदय मार्गमार्गान्तर वक्रानुवक्ररक्ष ग्रहसमागमाचारादिभिः फलानि नक्षत्र कूर्मविभागेन देशेष्वगस्त्यचारः सप्तर्क्षि चारग्रहभक्तयो नक्षत्रव्यूह ग्रहशृंगाटक ग्रहयुद्ध ग्रहसमागम ग्रहवर्षफल गर्भलक्षण रोहिणी स्वात्याषाढीयोगाः । सद्योवर्ष कुसुमलता परिधि परिवेष परिघपवनोल्का दिग्दाहक्षिति चलन सन्ध्याराग गंधर्वनगरजो निर्घातार्थकाण्ड सस्य । जन्मेन्द्रध्वजेन्द्रचाप वास्तु विद्यांगविद्या वायस विद्यान्तरचक्र मृगचक्राश्चक्र वातचक्र प्रासादलक्षण प्रतिमालक्षण प्र तिष्ठापन वृक्षायुर्वेदो दगार्गल नीराजन खञ्जोल्पात शान्तिमयूरचित्रक घृतकंबल खड्गपट्टकृकवाकुर्मीगोऽजाश्वैभ पुरुषस्त्रीलक्षणान्यंत पुरचिन्ता पिटकलक्षणोपानच्छेद वस्त्रच्छेद चामरदण्ड शय्यासनलक्षण रत्नपरीक्षा दीपलक्षणदन्तकाष्ठाद्याश्रितानि शुभाशुभानि निमित्तानि सामान्यानि च जगतः प्रतिपुरुषं पार्थिवेच प्रतिक्षणमनन्य कर्माभियुक्तेन दैवज्ञेन चिन्तयितव्यानि । न चैकाकिना शक्यन्तेऽहर्निशमवधारयितुं निमित्तानि ।

⁵Puliyoor P.Puruhottaman Namboothiri; (2002) Bhuhatamhita; Devi Book Stall, Trichur; Chap-2, Ver-2-8, pp-17-19

तस्मात्सुभृत्येन दैवज्ञेन्येऽपितद्विदश्वत्वारो भर्तव्याः । तत्र एकैन्द्नीचामेयी च दिग्अवलोकयितव्या याम्या नैर्यती चान्येनेवं वारुणी वायव्याचौत्तरावैशानी चेति यस्मादुल्कापातादीनि निमित्तानि शीघ्रमुगच्छन्तीति । तेषां च आकारवर्णस्नेहप्रमाणाधिभिर्ग्रहर्क्षाभिघातापिः फलानि भवन्ति ।⁶

The *Jyotishaka* should know the Divisions of Zodiac such as *hoar, drekkana* (decantes), *navaamsha, dwadashamsha, dik, desha, kala* and *cheshta* of the planets. Knowledge about the temperaments of the astral bodies and part of the body lorded over by each, caste, sex, authority, longevity, infancy based on the planetary divisions such as *Ashtavarga*, familiarity in *Chandra-Soura, Dvighraha – Raja - Nabhasa Yoga* make him talented. He must be able to calculate the cause and effect of longevity and even death of the native due to aspects and afflictions of malefic or benefic planets. The Learned can fix up the auspicious *Muhurtas* covered in the “*Shodashakarma*” commenced from pre-natal period to post-death. He shall be able to interpret the natural gestures, dreams, success and failures of wars of the rulers based on the ablutions. He must know the sanctified rituals and ceremonies, planetary propitiations, offerings for acquiring prosperity, wealth, and prosperity. The Learned can predict the results according to first letter used and gestures of soldiers, opponents, and cavalry against vicinity of natural omen seen on different directions. The deep knowledge on the forthcoming effects on the earth due to motions of *Navagrahas*, rays, brilliancy, shape, changes, appearance, disappearance, deviation, transition, retrogression and conjunction makes him perfect. The threats to *Agastyachara* and *Saptarshichara* plays in a predominant role for predicting monsoon in different areas. He conducts several meteorological experiments to forecast the weather for planning agriculture to protect the crops from draught and flood and famine of the state. Agriculture Astrology predicts the growth rate of seeds, saplings, rise and fall of prices in the market based on the natural omens and symptoms. He predicts environmental phenomena due to vicinity of halos round of sun and moon, colour and shape of the clouds of the horizon, wind falls, meteoric falls, lightening, earthquakes, dust with storms and thunder bolts without meteorological equipment. The threats of *Indradwaja* of the rainbow or architecture; of the prediction of events from casual words and gestures and from the cawing of crows; of the formation of Zodiacal circles are detected through Horary Astrology. He should have prediction tactics basing on motion of wind, the flame of lights, external gestures of surrounding birds and animals. It is impossible for an individual ruler to observe and determine all the natural phenomena falls on all the eight directions both day and night intermittently, it becomes the assigned task of *Daivajna* to evaluate the pros and cons. The sudden fall of meteors will be an unexpected natural prodigy and the determination of one's future depends upon the characteristics of the falling bodies and upon how they approach or cross planets and stars.

कृत्स्नांगोपाङ्कुशलं होरागणितनैष्ठिकम् । यो न पूजयते राजा स नाशमुपागच्छति । वनं समाश्रितायेऽपि निर्म्ममा निष्परिग्रहाः । अपि ते परिपृच्छन्ति ज्योतिषांगति कोविदम् । अप्रदीपा यथा रात्रिः अनादित्यं यथा नभः । तथाऽसांवत्सरो राजा भ्रम्यत्यन्ध इवा ध्वनि । मुहूर्तं तिथि नक्षत्रमृतवश्चायने तथा । सर्वाणि एवा कुलानिःस्युः नस्यात्सांवत्सरो यदि । तस्माद्राज्ञाधिगन्तव्यो विद्वान् संवत्सरोऽग्रणीः । जयं यशश्चिं भोगान्श्रेयश्च समभीप्सता । नासांवत्सरिके देशे वस्तव्यं भूतिमिच्छता । चक्षुर्भूतोहि यत्रैष पापं तत्र न विद्यते । न सांवत्सरपाठी च नरकेषुऽपद्यते ।

⁶Puliyoor P.Puruhottaman Namboothiri; (2002) Buhatsamhita; Devi Book Stall, Trichur; Ch-2, Ver-9-12, pp-19-21.

ब्रह्मलोकप्रतिष्ठां च लभते दैवचिन्तकः । ग्रन्थतश्चार्थतश्चैतल कृत्स्नं जानति यो द्विजः । अग्रभुक् स भवेत्प्राद्धे पूजितः पंक्तिपावनः । म्लेच्छाहियवनास्तेषु सम्यक्शास्त्रमिदं स्थितम् ऋषिवत्तेऽपिपूज्यन्ते किं पुनः दैवद्विजः । कुहकावेशिपहितः कर्णोपश्रुतिहेतुभिः कृतादेशो न सर्वत्र पृष्ठव्यो न स दैवविद् । अविदित्वैव यत्शास्त्रं दैवज्ञत्वं प्रपद्यते स पंक्तिदूषकः पापो ज्ञेयो नक्षत्रसूचकः । नक्षत्रसूचकोद्दिष्टमुपहासं करोति यः स ब्रजत्यन्धतामिसं सार्धं ऋक्षविडंबिना । नगरद्वारलोष्टस्य यद्वत्स्यादुपयाचितम् आदेशः तद्वदज्ञानं यः सत्यः स विभाव्यते । सम्पत्त्या योजिता देशस्तद्विच्छिन्न कथाप्रियः मत्तःशास्त्रैकदेशेन त्याज्यः तद्गुह्यमहीक्षिता । यस्तु सम्यग्विजानाति होरा गणितसंहिताः अभ्यर्च्यः स नरेन्द्रेण स्वीकर्तव्यो शिना जयैषिणा । नतसहस्रं करिणां वाजिनां च चतुर्गुणम् करोतिदेशकालज्ञो यदेको दैवचिन्तकः । दुःस्वप्नदुर्विचिन्तित दुष्प्रेक्षितदुष्कृतानि कर्माणि क्षिप्रं प्रयान्ति नाशं शशिनः श्रुत्वाभसंवादम् । न तथा इच्छति भूपतेः पिताः जननीवा स्वजनोऽथवासुहृत् स्वयशोऽभिविबुद्धये यथा हितमास सबलस्य दैववित् ।⁷ ज्योतिः शास्त्रं समुद्रं मध्यमति मंथाराद्रिणाऽथमया लोकस्यालोकरः शास्त्रं शाशांकः समुत्क्षिप्तः । पूर्वाचार्यं ग्रन्थानोत्सृष्टाः कुर्वता मयाशास्त्रम् तानवलोकयेदं च प्रयतध्वं कामतस्सुजनाः । अथवा दृशामपि सुजनः प्रथयति दोषार्णवाद्गुणं दृष्ट्वा नीचस्तद्विपरीतः प्रकृतिरियं साध्वसाधूनाम् । दुर्जनहुताशतसं काव्यसुवर्णं विशुद्धिमायाति श्रावयितव्यं तस्मात् दुष्टजनस्य प्रयत्नेन ।⁸

The eminent connoisseur Saint Garga says: If the administrator does not support the reputed *Daivajna*, he will become sinful and annihilated. He should give proper answer to willful question about the persons who conquered their passions and family bindings. The ruler without a *Jyotishika* and he gropes his way of the dark and the fixation of auspicious time would go wrong. Those who love success, fame, wealth, prosperity and happiness should avail his service in a holistic manner. He forms as it was the eye of land and where he dwells, sins that exists or not. A Learned shall be a *Brahmanjnaani* who mastered both the text and the support of the entire science to get deserved respect *Varahamhira* support the study of his science for other castes such as *Mlechchas* and *Yavanas* other than Brahmins. The obscurity has been questioned by substantiating the nature of Astrology as occult science. He emphasized that *Daivajna* should happen to be a *Brahmin* by means of Karma instead by birth. Challenging *Jyotisha* with inconsistent knowledge is sinful and the person liable for suffering all miseries in the hell of darkness. *Jyotishika* with imperfect knowledge of the subject becomes ridiculous everywhere. The *Daivajna* having thorough knowledge of *Hora, Ganita and Samhita* will remain omnipotent with his potentials. The evils of bad dreams, of sad thoughts, of ill omens and of evil deeds and the like will vanish immediately one bears of the moon's motion among the stars. He should churn the deep ocean of *Jyotishasthra* and brought out the bright Moon of Science which sheds its light of knowledge over the whole world. *Varahamhira* was obvious that a good critic discovered a few merits in an ocean of demerits by nature to bring the former to the notice of the world, while the bad critics are just reverse.

श्रीमद्भास्कराचार्यास्य रचितं सिद्धांतशिरोमणि नामस्य ग्रंथेन - वेदास्तावद्यज्ञ कर्मप्रवृत्ता यज्ञाः प्रोक्तास्तेतु कालाश्रयेण शास्त्रं तस्मात् कालबोधो यतः स्याद्वेदांगत्वं ज्योतिषस्योक्तमस्मात् शब्दशास्त्रमुखं, ज्योतिषं चक्षुषी, श्रोत्रमुक्तं, निरुक्तं च कल्पाः करौ यातु शिक्षाऽस्य वेदस्य सा नासिका पादपद्मद्वयं छन्द

⁷Puliyoor P.Puruhottaman Namboothiri; (2002) Buhatsamhita; Devi Book Stall, Trichur; Chap-2, Ver-13-30, pp-22-30

⁸Ibid Chap-106, Ver-1 to 4 pp.517.

आद्यैरबुधैः वेदचक्षुः किलेदं स्मृतं ज्योतिषं मुख्यता चाङ्गमद्यस्य तेनोच्यते संयुतोऽपितैः कर्णनासादिभिश्चक्षुषांङ्गेनहीनो न किञ्चित् करः ।⁹

Without proficiency in Horasastra, result prediction is null and void to human beings.

ज्योतिष फलमादेशः फलार्थमारंभणं भावति लोके तस्माद्यत्नः कार्योद्देशे ज्योतिषज्ञेनाज्योतिषफलमादेश उच्यते । आदेश उच्चारणं धर्मादि चतुर वर्गाश्रित उपयोगः फलमित्युच्यते । यतसर्वेषां कर्मणारंभणं फलार्थं भवति नियमेन लोके तस्मादादेशे यत्नः कर्तव्यो ज्योतिषज्ञेन पुरुषेणेत्यर्थः विधाना लिखितायासौ लालाटेक्षरमालिका दैवज्ञस्तां पठेद्वृषत्काहोरा निर्माला चक्षुषा ।¹⁰

Among Panchasidhaantas, only three *Saiddhantas* namely *Paitamaha*(Brahma), *Romasha* and *Soorya* seems to have merited by *Varahamihira*, as the basic source of reference. Qualifications of the *Daivajna* have been laid down with similar reference to *Brihat Samhita*. A Judicious predictor should not only proficient in Astrology, Astronomy, Vedas and Mantra *Sastras*, but also must be a man of character, religious, righteous and must have obtained divine power of certain secret mantras. Adoration of *Mantrashudhhi* and *Nitya-Naimithika Karmas* are essentials to confer his uncanny power of correct predictions. The attributes indicated in *Prashnamarga*, is the most compatible to *Brihadsamhita*. ज्योतिःशास्त्र विदग्धो गणितपटुः वृत्तवांश्च सत्यवचाः विनयी वेदाध्यायी ग्राहयजनपटुश्च भवतु दैवज्ञः अनेक होरातत्त्वज्ञः पंचसिद्धांत कोविदः ऊहापोहपटुः सिद्धमंत्रो जानाति जातकं ।¹¹

6. Trend of astrology

Astrology retains its conservative position of other sciences in modern India and Astrologers plays in a predominant role in every act of human life. The special mention in *Brihad Shounaka Hora* about “*Jyotishmati Vidya*” as integral part of the Upanidhads bestows spiritual aspects of this science [इयं ज्योतिष्मतीनामहोपनिषद्भिः]. While analysing the ingenious knowledge for the living beings, it becomes the prime responsibility of future researchers to survey of scholastic credentials of typical Joutishika under socio-cultural contexts. The University Grants Commission and the *Ministry of Human Resource Development* of the Union Government decided to introduce “*Jyotir Vigyan*” as an elective discipline in Indian universities since 2001. Undermining the scientific credibility of this science, several public interest litigation cases were lodged at High Courts and Supreme Court by the modern pragmatists from 2001 to 2011 AD. The veracity of Vedic Astrology had questioned before the honourable courts which ended as nullified allegations. Irrespective all the rationalistic hindrances, several Universities are now teaching Astrology under University Curriculum. Present research reiterates the integrity of “*Jyotir Vigyan*” and the authenticity of *National Vedic University* to impart *Astrology, Tantra, Mantra and Yoga* with due approval of the government. “वेदाहियज्ञार्थमभिप्रवृत्ताः कालानुपूर्व्या विहिताश्चयज्ञाः । तस्मादिदं कालविधानशास्त्रं ज्योतिषं वेदसः वेदयज्ञान् ।¹² Presently, a massive set of sanskrit referral texts is available in libraries abroad either

as text or digital version with copy right restrictions. A relentless support for the copy right holders and permission to digitize sanskrit Astrology Texts with open sharing methods is inevitable. The Delhi High Court has refused to prohibit astrology-based telecastas its domain is lacking prescribed programming code. The young generation anticipates a new movement to keep Astrology under the stream of traditional subject by unlocking the facilities in every college as a matter of cultural heritage. The prevailing challenge is about high accuracy connected with *Forer effect (Barnum effect)* containing observation of *Daivajna who got everything for everyone, subjective validation and selectivity of memory* covering astrology, fortune telling, graphology, religion, aura reading and other personality tests. Recent press report on Times of India stated that Indian women are joining for Academic Courses for their daily lives especially retired government officials and even Muslims. Any belief in predestination makes astrology seem almost logical. The term “*scientia*” possesses a unity and all knowledge emanated from and found its consummation in God¹³. Astrology enlightens the path to the future, and this elucidated path against which Astrologer allows one to foresee all difficulties they are likely to encounter, and to prepare in advance. Thus, everything is predestined and cannot be changed, and then what is the purpose of knowing” to become conceptually wrong¹⁴ Instantaneously, Astrologer shows the path of proper application of “*Jyotish*” enables one to alter the future of positive “*karmas*”. Accordingly the Astrologer can uplift the Astro-science into the next level of perfection surpassing the Western system. The archaic texts consider Astrology as *keelit vidya* (secret code protected science) and it should not be abused by others or other sciences. Majority of traditional Indian sciences contain definite scientific footing and logic behind it in a way or other. Astrologer sees the experiential benefits meant for the individual usage absorbing the true facts of practical utility and support to organize human life according to linear guide lines that does not have due connectivity with the pure science.

7. Contemporary astrologers

Current Astrologers adopts subject oriented philosophical approach, linking with transcendent state of mind comprising spirituality to achieve professional Excellency. Ancient or modern differentiation is not there while integrating the principle of social science with human experience in a current situation. The cognizant attitude becomes exceptional when the knowledge is converted as beneficial to others matching with real life experience. Innovative stream of *Integral astrology* provides a way of recognizing value-added astrological thoughts of different schools and organizes them in a cohesive way for technological development. Astrology is the root cause of the revolutionary changes occurred in the field of Astronomy. Supporting Medical Astrology, recent studies made by the Scientists of Columbia University Medical Centre proved the correlation of the native and birth month having the risk of developing various health problems, including heart disease and viral infection. Recording the latest changes encountered with the field of Astrology in line with research and development is comparatively less. Highlighting the genealogical knowledge of Astrology it

⁹ Dr. Muralidhar Chaturvedi, Sidhant Shiromani, Sampurnanand Skt.Vidyalaya, (1981) Keshav Mudralaya, Varanasi, pp.1-2.

¹⁰ Krishnankutty Guptan; Krishneeyam (2012) Panchangam Books, TCR, Chap-1, Ver-2, pp.2

¹¹ Bangalore Venkitaraman, Prashnamarg-1, (1991) Motilal Banarsidas, Delhi, Chapter-1, Ver.14 & 18 pp.12-13.

¹² <https://Sanskritdocuments.orArchajyotisham Verses-36>

¹³ Washington Post; “How scientists came to be” Michael Dirda 21st March 2018.

¹⁴ Hindustan Times, Vinay Banerji, E-paper, New Delhi, Feb 14, 2018 17:21 IST

becomes the responsibility for the new generation as a gesture of goodwill.

8. Conclusion

The mindset of everything old is good and everything new is bad and vice versa cannot be generalized in an analogous context. The Jyotishsastra is prominent and primitive of all sciences which is developing from the beginning of the creation of mankind and exists ever green.

यथा शिख मयूराणां नागाणां गणयो यथा तद्वत्वेदाङ्ग शास्त्राणाम् गणितं धर्निस्थितम् । विधाता लिखितायासौ लालाटेक्षरमालिका दैवज्ञस्थां पठेद्वृत्ता होरा

निर्म्मालचक्षुषा¹⁵ । For every living being, exaltation (आत्मप्रहर्ष) is the real experience and it should be to make known and understand through Horasastra. It is becoming the matter of criticism that whether anybody can acquire the entire prerequisite sand qualities of the Astrologer as entrusted by the great Stalwart Varahamihira. The documented version of several Sidhantha is not available to-day and data collection through extensive literature survey is not feasible. The research in question is whether an average life period is sufficient to achieve the perfect knowledge of Astrology. Extrapolation about the medium qualities deemed fit for a moderate Astrologer is extortionate in line with prerequisites of Samhitas. Learned who attained perfect scholarliness whose words will never become bogus. Precision accuracy depends upon one's intellectual capacity, enlightened insight, zeal, Brahmin hood, conviction, discrimination, enthusiasm, holistic charity, celibacy, devotion and inflaming meditation. Literal specifics of the paper give deeper significance of the human aspects of Daivajna under social constructivist paradigm. Query arising out of any preconceived notion and disagreement against both Astrologer and Astrology in terms of experimental verification will not attract dispassionate win-win state. Objective of this endeavor emphasize the parental relationship of Astrology and Astronomy abridging the state of become to becoming. Leading Indian Universities should initiate action to enhance Union Budgetary support for Research Projects from 3.88% to 10% plus of the total plan outlay. Both Astrologer and his clients are the part of the non-dualism of Brahma makes the Astrology a holistic science. Forecasting the future is a substantial query that can never be answered by any other perceptible sciences than astrology. The verisimilitude of this research endeavors identify the following principal needs:

1. Consolidation of Traditional Knowledge of the Magnum Opus and substantiate the prerequisites of Authorized Astrologer so as to avoid Astrology practices absorbing ambiguous methods.
2. Formation of Regulatory Agency with ample interdisciplinary exploration under curriculum development programme to promote new generation Professional Astrologers and unification of Astrological methods and rules, matching to modern world.
3. Digital Storage of Classical Texts of Astrology as per Information and Communication Technology regulations needs to be emphasized for fare knowledge sharing along with complementary copy right to motivate forthcoming Researchers.

The Vedic Astrology applies the actual position of the planets and stars. It highlights the astonishing discoveries of modern

science are only re-discoveries of what had been found centuries ago. The interior world of the life of an individual is symmetrically associated with the external world of the heavenly environment. According to Astrology, the moment the perception enters into human body, the energy level of the cosmos at the exact time of birth gets recorded with perfect cognizance. Measuring the standards of working knowledge and scholastic capacity of an Astrologer is not possible in view of literal uniqueness. Fixation of minimum eligibility of the upcoming Astrologer shall be fixed in terms of academically qualified degree before doing public practice. The fundamental principles of Astrology are time, space and causation which are infinite. Astrologer's mental throbs, aesthetic enjoyments and their manifestations are beyond science in which logic reasoning, rationalization comparison of motives does not have any relevance. Under the glimmering self-motive, he analyses the astute recognitions with replicating refinement activities to predict the living truth. [सत्यं सत्यपुनः सत्यम् मुद्गत्यक्रममुच्यते¹⁶ वेदात् परम् नास्ति प्रश्नात् ज्योतिषमुच्यते]. If the human mankind want to know his *swadharna* (personal objective of life), it is better to consult with an Astrologer. The proposed research paper generalizes the most compatible methodology rest with the Astrologer as augmentation of maximum scholastic capacity to bestow higher objectives with more accuracy to safeguard the utmost satisfaction and affluence of his clients in terms of Universal Welfare under the concept of *Vasudaivakutumbakam* अयं बन्धुरयं नेति गणना लघुचेतसाम् उदारचरितानां तु वसुदैवकुटुम्बकम्¹⁷ । In a demystified life, Astrologer contributes his service to overcome the indolent points and resist the overall life by applying the right-karma or *satkarma* or just by instigating the karma-correction to make the life blissful.

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